

# An Expositiō

38

of the .4. chap. of S. Joans Revelation made  
de by Bas. Traheron in sondrie Reas-  
dinges before his countre men  
in Germanie. Where in  
the providence of God  
is treated  
with an answer made to the objections  
of a gentle aduersarie.



¶ Imprinted Anno. 1557.

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To master Ro. Parker/ and to maistres An  
ne his godlie wife/ exiles for Christes  
cause/ Bar. Traheron wil be the  
encrease of goddes grace.

**W**hile I labored to conforte my selfe/  
and other in the consideration of gods  
despromiſſe/ you know how one put  
in his ſote/ and aſſaied to impugne/ ſome parte of  
that/ that I had ſpoke. And though bi your procure  
ment we met together/ and after ſome debatinge a  
greed vpon the cheife pointes/ that beſore ſemed to  
be in controuerſie betwene vs/ yet afterward it li  
fed him to ſhew certaine reaſons againſt my aſſir  
mation/ ether for exerciſe of lerninge/ or bicauſe he  
wold be better confirmed in the truth. Now conſi  
deringe that the matter is of great weight/ & im  
portauce/ and ſomewhat ſcrupulous in this weak  
neſſe of mennes capacitee/ and ſubiect to the re  
prehensions/ and cauillations of licentious heddes/  
leſt any thinge ſhuld be bruted otherwiſe than I ſpa  
ke/ I haue thought good to putte in print al that I  
ſaid in your preſence/ that al men maie know/ what  
my meaninge is/ not by rehearsal ſermons/ but by  
mine owne writinge. And in this behalfe I haue par  
tely ſollowed the counſel of M. Gilbert Barkley/  
whō you know I haue in due reuerence/ for his great  
grauite/ and ſingular integrite of life. This poore

frute of my studies I dedicate vnto you my most en-  
tierly biloued master Parker / and to the right wor-  
thie matrone your wife. For seige the perfecte sinces  
re loue / that shuld be betwene al married folke / This  
neth most notably in you / I wold not sondre you in  
this place / whom god hath so ioigned / and made  
one in al good thinges. I haue indged it also my du-  
tie for asmuch as the bowels of the saictes haue bē /  
and be daily refreshed by you / to rendre this testi-  
monie of your singular godlines / and of my good  
affection towardses you / in the sight of the world .  
God almightie confirme / and augmente in you the  
knowlege of his truth / and loue of righteousnes /  
& blesse my biloued / Wētworth / Peregrine / Ana-  
ne / & Cecile your childrē / that they maie fo-  
low the godlie steppes of their Paren-  
tes / and that the mention that I  
make of thē in this place /  
shalle be a spurre vnto  
them here af-  
ter to set them forwarde in the loue of tru-  
religion / and innocentie of life .  
Amen .



# THE FIRST READER.

**A**S THE vision which Ezechiel saw / and describeth in the .i. cha. serueth to this ende / to teach that the great miseries / and calamities / which the Iues suffered by the force / and oppression of Nabuchodonosor / and the Babylonians / came not vpon them by chaunce / but by the ordinance / and prouidence of God / so this vision / which S. Iohn most liuely setteth before vs / sheweth in like maner / that the decaye / and ruine the afflictions / and persecutiones of the church in this latter time / and what so euer is don in the world by Antichrist / and his membres / is not tossed at adventure by hap / but governed by the hand / and certaine prouidence of God. And it is right necessarie for vs to know / that fortune and chaunce rule not the most in mennes matters / rufflinge and rombling al thinges confusedly / as Epicures disciples thinke / but that god is the orderer / disposer / and gouerner of al the thinges that be don in the world. So it is not possible for vs to quiete our selues / when we conside the lōge / and great prosperitee / and luckie successe of false teachers / of Christes open & professed enemies / of most vngodlie cruel / barbarous / and wicked men / onles we be staied with this / that god ruleth / ordreth / and gouerneth al together / & therefore that there shalbe an ende of the raginge of



tyrannous persecutors / and that the gouerner of  
al / shal turne al to the iust destruction / of the wicked  
to the conforre of his chosen / and to the aduancement  
of his awne glorie. Againe if we looke vpon our pri  
uate state / and cal to compe our frailtie, and infir  
mitie / the manifold diseases / and miseries wherewith  
to wear subiecte / what cōforre cā we haue / or what  
ende of mourning and sorow / if we be not persuas  
ded / that Goddes prouidentie reacheth vnto vs / and  
ordreth al that commeth vpon vs / not as seemeth vnto  
vs / but as he knoweth to be best for vs.

But here I must warne you of two notable fau  
tes. One is of the / which when they heare vs saie /  
that al thinges comme to passe / by goddes prouide  
ce / thinke / and affirme that we teach / that god is  
the auctor of al the sinfull actes / that are don in the  
world. Which is most false / most horrible / and de  
testable / either to be spoken / or thought. For it is as  
impossible for god / who is al together good / to be  
the auctor of evil / as it is impossible for him / to lea  
ue of his godhead / and to be no more god. We saie  
than constantly / and with al vehementie of minde /  
that God is the auctor of no evil / and we meane it  
not so / that because god worketh it / therefore it is  
good / though of it selfe it be euil / but we meane /  
that he is in dede the propre worker / and cause of  
no euil / that euil / and sinne springe not from him /  
but from the diuel / and from vs / and that he is far

ply / and merely the autor / and worker of good thinges only / both when he worketh by him selfe / and when he worketh by and in vs. And yet we saye that nothinge commeth to passe without him / and that he ordreth / disposeth / increaseth / and bringeth forth to light / al the euil actes that ar do in the worlde. But it is one thinge to vntire / to bringe forth / to dispose / and ordre mennes euils / and it is another thinge to worcke / and to cause euils in men. It is one thinge to make an instrument euil / and it is another thinge to vse an euil instrument / beinge already so made by another. To make an instrument euil / is euil / to vse an euil instrument / is not euil simply / yea to vse an euil instrument to good endes / is good. Satan / and our owne wil / hath made vs al euil instrumentes. God though we be now made il instrumentes / vseth vs wel. Satā / and our owne wil hath wrought / and caused wickednes in vs al. God moderateth / represseth / stirreth vp / and bringeth forth the euil / that Satā & we haue caused in our selues / so that we vntire no parte of the euil that is in vs / by Satāns enuie / and our owne faute and follie / but where and when it pleaseth god the gouernor of the vniuersal world. And thus I trust, it is not harde to perceaue, that though nothinge cometh to passe besides Goddes providence / yet he is not the autor / and worker / and verie cause of anye manner of euil / and sinful acte. For he

worseth not euil in our hertes / but findinge euil  
there alreadie wrought / he either stoppeth / and re-  
presseth the same / or stirreth it vp / and bringeth it  
forth / and maketh it known to the world / as he  
knoweth to make most for his glorie / & for the pro-  
fite of his chosen .

The other faute is of them / which acknowledge  
God to be the ruler / and gouerner of al thinges /  
and yet they finde faulte in his gouernment. For  
they aske / why God prouided not other wise in the  
beginninge / than that Satan shuld bringe man to  
transgression / why he stopped not his enterprise at  
the first / for so shuld there haue ben no euil in the  
world or why now he doeth not destroe al wicked  
men / al the aduersaries of his sonne at once / or ma-  
ke them al good men that we might liue a quiete /  
happie / and pleasant life without miserie / without  
murmuringe / without filthines of manners in al  
puritie / and godlines / where as now the world is  
ful of calamities / ful of plagues / ful of vile actes /  
ful of false doctrine / idolatrie / and superstition / an  
tichriste preuailige euerie where / makinge hauoe /  
beatinge doune / and stäpinge vnder his fete al that  
is good / and godlie. These men wold haue God /  
and his doinges subiecte to theyr iudgementes sea-  
re / and what so euer they cannot comprehēde with  
theyr wittes / they can find no reason nor goodnes  
in it . They wil not make theyr iudgements agree to



Goddes doinges / but they wil haue God to make  
his doinges agree to theyr iudgementes. But  
what if God wil not do them that honor / vntil  
they can shew them selues / as wise / as he is.  
Shal a cōninge artificer alter his worcke / becaus  
se a folish vnstifful mā / cā seme to him selfe to  
finde a faute in it. No man in this life can attaine  
ne to a ful reason of Goddes doinges. But we  
shal see in this part off the scripture / that they  
which ar now departed out of this life / and liue  
in a better life / find that God hath don al thinges  
most wisely / iustly / & ordredly / whereunto thei  
cold not fully attayne / whyle they liued in this  
world. But though I saie / that men in this life  
can not attaine to a ful knowlege / and reason of  
al goddes doinges / yet I denie not / but that thei  
haue some knowlege / and se some reason in his  
doinges. For touchinge the first question / if god  
had hindred Satans entreprize / at the beginnin-  
ge / thā Satans wickednes / and mānes frailtie /  
than goddes righteousnes in punishinge sinne /  
and his most wonderful goodnes in the lōge pur-  
posed before / and now perfirmed incarnation of  
his sonne / cold neuer haue ben knowen. And tou-  
ching the seconde question / that he now suffreth  
Antichrist to make such an hurley burley / and cō-  
fusion in the world / therein his wisdom / and  
righteousnes appereth plainly / in bringing to

light the outragious naughtines of men / and  
in strickinge the reprobate with deserued blind-  
nes. His mercie also and goodnes shineth forth /  
most clearely in sauing / and pr-seruing his cho-  
sen / in the middest of al errors / and blindnes / in  
in the middest of al stumblinge blockes / and dan-  
gers, which is no lesse to be meruailed at / thā the  
sauige of the noble childre of the Hebrews vnbur-  
te / in the hote burninge ouen. But now that I  
haue shewed you the ende of this vision, with so-  
me aunsweres to the obiections of me / ether vn-  
godlic or vnlearned / I wil breifely shew you the su-  
me / and so comme to a more particular considera-  
tion of the texte. This is the vision in summe.  
In heauen there appeareth a throne of imperial  
maiestie. Vpon this throne there sitteth one hol-  
dinge a booke in his right hand sealed with .7. sea-  
les. A lambe as it were slaine / is associated / and  
ioigned with him / that sitteth vpon the throne /  
which receueth the booke / and openeth the seales  
thereof. Out of this throne there procedeth a se-  
uenfold spirit / which sheweth forth his won-  
dreful power. Before the throne there is a glassie  
sea cleare / and chrystalline. The throne leaneth  
vpon .4. beastes / which haue eyes / and winges.  
Then a grene rainebow like an emrode cōpasseth  
the throne / as it were a garlande. In a circle a-  
bout the throne be .24. seates / and in them sitte

24. elders crowned / and clothed in white garments. This is the summe of the vision / which requireth a more particular declaration. But first we must speake some what of those thinges / which S. Joan setteth before this vision / which he so cōtingly painteth forth. Thus he speaketh before.

**AFTER these thinges I saw ) S. Jo. saw**  
other visions before / declaringe to him / how the Lord Jesus reigneth in his church / and gouerneth it / what preceptes / what exhortations / what chastisements he useth in it / and againe what the dutie of the church is towards his lord / and kinge. All which thinges are described in in the former chapitres.

**I saw ) That is a vision appeared vnto me.**

**And behold a dore was opened in heauen )**  
Where a dore standeth open / men maie entre in. So by this spech. S. Jo. signifieth / that he was admitted in to the contemplation of heauēlie thinges. Wherein the great goodnes of God is sette before vs / who vouchsafeth to open the dore of his secreete closette to a mortal man. But see the same goodnes yet more declared. For manie see a Kinges priuie chamber dore open / and yet are aferd to entre in. Such feare and bashfulness might happen to S. Joan / and therefore God comforteth him / and maketh him bold. For he saith,



**AND** the first voice that I heard was as it  
had ben of a tröpe speaking with me/and sayn-  
ge/comme vp hither ) Henrie Bullinger a veri  
godlie/and lerned mā / thincketh that this voi-  
ce/was the voice of Christ/which I like wel. I  
you wil take it rather for the voice of an angel/I  
wil not cōtende therein/so that you vnderstand/  
that the angel spake vnto Ioh. after this sorte/by  
the appointment of Christ. for whether the lord  
shew his goodnes to vs by hīselfe/or by his cre-  
atures/it is al one. Al procedeth from him/and  
therefore he is only to be glorified. The voice  
was like the sound of a trompe/whereby is sig-  
nified that it was no fainte thinge/but mightie  
in working/and able to take awaie al feare/and  
to persuaide thoroughly.

**COMME** vp hither ) The nature of erth  
is/ to fal to the erth/and not to rise vpwarde.  
We shuld neuer rise frō the erth/onles God did  
cal vs/and raise vs vp. But if we wil considre  
god/and his wordes/we must ascende/we must  
flie vp far aboue the erth / far aboue our flesh/  
and our awne reason to. That Bullinger saith  
that we must purge our selues from erthie affec-  
tions / if we wil beholde heauenlie thinges /  
it is a verie good sense also.

**AND** I wil shew the what shalbe don here  
after ) That god vouchsafeth to make men priuie  
to his doiges/it is a goodnes neuer thought vpon

neuer commended enough. Which thinge he shal  
sone perceue/ that considereth what god is/ and  
what we ar/ his exceeding great maiestie/ & our  
exceeding great vilenes. Which matter I wil not  
now enlarge/ but leaue to your consideration.  
This wold be wel noted that he saith/ that he  
wil shew him thinges that must be don after a  
ward. For some expoune the thinges that ar spo  
ken hereafter/ partly of thinges dō vndre the old  
testament/ and partly of thinges don vndre the  
new. Which must nedes be an error/ and lead mē  
into wronge opinions/ makinge them beginne  
at a wronge ende/ sith he saith plainly/ that he  
wil shew thinges to be don/ after the tyme that  
he spake with him/ and not thinges don before.

AN S streight waie I was in the spirite ) I  
was so occupied and deteined altogether in the  
spirite / as if I had/ had no bodie/ as though I  
had forgotten al bodilie/ and erthlie thinges.  
Or the spirite of god came vpo me/ and possessed  
me/ or as Bullinger writeth I was in a spiritual  
contemplation/ and rapte in spirite. That he  
saith streight waie/ he sheweth the might/ and  
efficacie of the voice/ that spake vnto him.

AN S beholde a throne was sette in heaue )  
Goddes throne is often spoken of/ and described  
in the scripture. For Esaie saith in the .6. cha.  
that he saw god sittinge vpon a throne high/ and

aduauced/and his traine filled the ten.ple &c.  
In the first cha. of his propheticke Ezechiel saith/  
that he saw in heauē/as it were a saphir/and the  
likenes of a throne. And he repeareth the same in  
the.10.cha. Daniel in the.7.cha. sheweth that he  
saw goddes throne glisteringe like fier/ and the  
wheles of it sent forth fierie flammes. But gods  
des throne is no where described so fully/so liues  
ly/ and with so conninge and pleasant wordes/  
as in this place. What this throne signifieth/we  
maie easely gather out of the wordes of kinge Da  
uid/for thus he singeth in the.9.psal. God shal re  
maine for ever/he hath made readie his throne to  
iudgement. And he shal iudge the world in righ  
teousnes/and decide the peoples matters with es  
quite. So than we vnderstand by the throne gods  
des imperial gouernment/and his iudiciarie ad  
ministration. This throne is not in erth/ but in  
heauen. For god ruleth not after anie erthlie ma  
ner/ but after an heaueulie maner. Neither is his  
iudgement and gouernment corruptible/and sub  
iecte to an ende/ but as Dauid saith/he remain  
eth a iudge/a ruler/and gouerner for ever. For  
in the hebrue touge / to iudge signifieth to ordre/  
to rule/and gouerne.

AND vpon the scat there was one sitting )  
You know that it is god/& his son / that sitteth  
vpon this throne. i. administreth/ruleth/and gos



uerneſh al thinges.

ANd he that ſate was in ſight like a iaſpis /  
and a ſardine ſtone ) By the colors of two precti-  
ous ſtones the nature of God is ſome wiſe ſha-  
dowed to ſaint Jo. and to vs. Plinie writeth that  
a iaſpis is a grene ſtone / which is a freſh / and a  
pleaſant color / and the color of manie thinges  
that ar luſtic / and liuelie. And therefore writers  
vnderſtand thereby goddes perpetual continu-  
ance / his incorruptible / and immortal nature / as  
Dauid ſaith / thy yeres ſhal not be ended. And  
not only that he is the ever livinge God / and cō-  
tinueth ever in life him ſelfe / but alſo that he gi-  
ueth life to al other livinge creatures / and preſer-  
ueth them in grene / and luſtic freſhnes. A ſardi-  
ne hath a fierie color / and maie expreſſe vnto vs  
goddes ſore iudgement / and vengeance rpon vn-  
repentant ſinners.

And a raine bow was aboute the throne like in  
ſight to an emrode ) It is mervailous cōfortable  
to vs / that goddes throne is compaſſed aboute  
with the raine bow. For the raine bow is a ſacra-  
ment of goddes perpetual mercie / and of his moſt  
gracious couenēt made with vs. Who might abi-  
de the iuſtice / and ſeneritce of goddes throne / if  
it were not compaſſed with mercie? For as Dauid  
ſaith / if god wold obſerve iniquities / accordin-  
ge to his righteousnes / who ſhuld ſtand? But he

hath set his raine bow / and sacrament of mercie  
so round aboute his throne / that his eyes cā ne  
uer be of from it. He cā turne his sight no waie /  
but he must see it. And therefore now it is not to  
vs a terrible / and dradful throne / but as. S. Pau  
le calleth it / a throne of grace / whereūto we maie  
approche with boldnes / and find readie helpe.  
The color of this raine bow was like the color  
of an emrode / which is the most fresch / & pleas  
sant color / that anie stone hath. For in dede there  
is nothinge so delectable / and pleasant to vs / as  
goddes couenant of grace / and mercie. And this  
couenant is euer grene / and endureth euer to the  
behofe of the chosen.

**A**N D aboute the throne were .24. thrones  
&c. ) That the .24. elders sat vpon thrones / for  
the greke worde is al one here / and whan menti  
on is made of goddes throne / and that thei were  
crouned / I thincke in dede that by them we must  
vndrestand with Bullinger / the companie of god  
des saintes departed out of this world / & now  
raigninge and triumphinge with the lord Iesus  
in heauen. And I thincke that an allusion is ma  
de / and a regarde had to the finges of this world  
which haue their counsellors / and noble men sit  
tinge aboute them. For the scripture describeth  
heauenlie matters to vs / by such thinges as ar in  
erre amōge vs. Bullinger noteth that .24. is made

of .12. And that the .12. Patriarches signifie all  
Israel/and the old church before the incarnati-  
on of Christ. And the churche was  
planted by .12. Apostles/ so that the nombre of  
.12. cōprehēdeth the hole cōgregatiō of the new  
people. And after this sorte .24. signifie the hole  
triumphant church consistinge of Iues and gē-  
tiles. These .24. ar apparelled with white gar-  
mētes. For Christ hath purged them/ & made  
them faire/ and clothed them with his awne  
puritee/and righteousness. They ar crowned/  
for they overcame Satan/and his hellisch ar-  
mie/while they liued in this world. And now  
they raigne as kinges with Christ the lord in es-  
uerlasting glorie. That they sitte/ Bullinger  
saith it is not ment/ that they be iudges/ but  
thei ar said to sitte/ bicause thei rest from thei  
labors / and now haue quiete affections / and  
be far from troublesome passions of mind.  
Howbeit I see not, why mentiō shuld be made  
of thrones, if we shal not vnderstand, that they  
sit as iudges. Not that we meane, that they  
iudge in stede of Christ, but we meane, that thei  
iudge with him, that is to saie, aflow his iudge-  
mentes, thincinge the same thinge in euerie  
matter, that he doeth, and reioising in his doī-  
ges. For the lord hath aduanced them, to this  
dignitee, as to sitte with him in iudgement.



For he hath made al his thinges commune to  
his saines. His iudgementes, he hath made  
theyr iudgementes, his kingdome, their kingdome,  
his raigninge, their raigninge, and so forth.  
Now by this description of the thrones, gold  
crounes, goodlie garmentes of the saines de-  
parted out of this life, we maie vnderstand the  
greate glorie, and felicitie, that thei liue in.  
Which thinge shuld cōforte vs in these our afflic-  
tions, and miseries, that we faint not, or be dis-  
courage, knowinge that goddes saines passed  
by the same, & now triūphe in perpetual ioye.  
The old heathen, mē of great wittes, taught the  
youth of their tyme, that vertue dwelleth vpon  
the toppe of an high hille, and that the waie to  
the hil toppe is verie rough, laborious, & tedi-  
ous, but whan a man is once comen to the top-  
pe, he shal find a goodlie plaine, goodlie greene  
medowes, and al maner of pleasures. We  
know, taught by a more certaine scole master,  
that the waie to heauen is verie strait, and that  
thorow manie afflictions, we must entre in to  
goddes kingdome. But whan we be once cō-  
me thither, it can neither be spoken nor thought  
what ioye, what pleasure, what felicitie we shal  
finde there. Wherefore sith the ende of those  
thinges, whereunto we are called, bringeth  
greate glorie, and so great a sea of al pleasures, &

ioles, we ought not to be dismayde, bycause of  
the difficulties, & irksome tediousnes, that we  
finde by the waie. For we shal sone passe thro  
rough them. We can not longe sticke in them.  
For what is longe in this life? Let vs therefore  
gird vp the loines of our minde, as. S. Petre  
speaketh, and presse forward to the price of the  
supernal callinge of god, in Christ Jesu. Let vs  
with patience runne out the race, that we are set  
in, fastenige our eyes vpon the autor, & finiss  
her of our faith, who for the ioie, that was set  
before him, sustained, and despised the shame of  
the crosse, and now is sit doune vpon the glori  
ous throne of God, and wil leade vs the same  
waie, to life honor, glorie, and dignite. Vnto god  
therefore, who hath sanctified our trauailes, our  
crosse, and our miseries, and made the issue / &  
end so happie. and blissful, be al glorie, and honor  
for euer. Amen.

The nexte sondaie after this lecture, one of  
the companie semed by circumstances to impro  
ue some parte thereof. But whan we had  
cōferred together, we fully agreed.

Where vpon I vttered this  
declaration folowing.

The seconde readinge.

**I**t is verie certaine, that not oly vnbridled wanton wittes of vngodlie, wild, fanatical, arrogāt, and proude spirites, sporte them selues in mockinge of goddes prouidence, but also that the weake, vnlearned, & vnexercised mindes of some godlie folke, ar troubled with this, that where as thei heare, & be taught by the holie scripture, that god is the ruler, and gouerner / of the hole world / yet thei see, that the despisers, and contemners of god, & godlines, who god hateth, and abhorreth, prosper in the world, they see that the godlie, whom god loueth, ar oppressed, & vily entreated, thei see that lies, fals hood, violence, tyrannie, false and frātife opinions, idolatrie, and superstitiō, raigne euerie where, and truth, righteousness, vertue, & al honestie, is troden vndre fote, and lieth wounded, maimed, & mangled in the mire of the streets. Yea not only the weake ar offended here with, but al, o some farther growen, and more exercised, and endued with greater knowlege, beginne to stagger, and to doubte, whether the world be gouerned by goddes prouidence, or whether al thinges be tumbled, and tossed by chaunce, when they see in how great welth hand felicitie the vngodlie liue, and how the godlie wraastle



& tugged continually, with al maner of miseries,  
and calamities. For Asaph confesseth, that  
his fete were almost ouerturned, and his steps  
slidden, when he saw the peace. i. the prosperitee  
of the vngodlie. He was so nigh a fall, that  
he was almost comme to this, to saie, I haue  
plainly elensed my herte in vaine, vntil he en-  
tered in to goddes holie places, considered more  
depely, his prouidence, and so perced farther, &  
vnderstode the ende of the vngodlie, how God  
had sett them in a slipperie place, to giue them a  
more shamefull fall. And therefore, that is to  
be noted, he confesseth, that before god had ad-  
mitted him, in to a farther vnderstanding of his  
prouidence, while he folowed his awne witte in  
cōsideringe the affaires & happes of the world,  
he was a verie beastie before god. Jeremie also,  
though he acknowlege, that the world is go-  
uerued by goddes prouidence, yet he can not cō-  
prehende, by his witte, but that thinges might  
be don better. For thus he saith. Thou art  
iust lord, if I shuld contende with the. By these  
wordes it appeareth, that he acknowlegeth gods  
prouidence, in gouerninge the world. For  
why shuld he cōplaine to god, aboute these thin-  
ges, where with god shuld haue no thinge to  
do, if the world were not gouerned by him? Or  
why shuld he acknowlege god to be iust in those

things, wherein he is offended, and troubled,  
if thei were not ordred by him. For these wor-  
des, thou art iust lord / if I shuld contende with  
the, signifie as muche, as if he shuld saie, I know  
lord, that al thinges ar gouerned by the, and com-  
me to passe by thy prouidence, & that thou hast  
a iust reason in al thy doinges, but I can not see  
it in manie thinges, and namely in the prosperi-  
te of the vngodlie. For it foloweth, yet I wil  
speake iudgementes with the, that is, yet me thi-  
feith some thinges go not right. Why is the  
waie of the vngodlie prosperous, why be they  
happye, and liue in al welth, & iolitie, that tras-  
gresse transgression, that is, which be extreme,  
and exceeding great transgressors of thy lawes?  
This is the thinge, that troubleth the Prophete,  
that semeth not right. For it semeth to mans  
nes reason iuster, that god shuld aduance, & pros-  
per his frendes, and faithful seruantes, and nat  
such, as despice him, and his. But it is wel,  
that he acknowlegeth that god is iust. For the-  
reby he confesseth, that there maie be some what  
more in the matter, than he cold attaine vnto.  
And yet he is angrie with him selfe, that he cold  
not perceauie the reason of it. If this happened  
to so notable men, to men furnished with so ex-  
cellent graces of god, to men somuch exercised  
in spiritual matters, it is more certaine, that

wreak, and vnpractised mindes, wold be offend-  
ed, troubled, & amased with this, that antichrist  
shuld oppresse goddes ministers, ouerthrow, &  
al most quench the gospel of Christ, & al true  
doctrine, sette vp, and blase abroad false religion,  
thorough cut al the world, and triumphe in his  
mischeife, not a few daies, but manie hundred ye-  
res. Bycause this must nedes be verie offen-  
siue to manie, and make them traue, and done  
of goddes prouidence, it pleased god to shew afo-  
rehand, by other his prophetees, and apostles, &  
by this his faithful seruant. S. Ioan, that these  
thinges shuld come to passe, that al mē might  
know, that they shal not in bychance, but be go-  
uerned, and ordred by his wisdom, and sure know-  
lege, and so arme them selues with patience, in  
such ouerthwarte issues, as they come to vs, con-  
sideringe that god doeth al thinges most iust-  
ly, and wisely, to his owne glorie, and the fur-  
theraunce of his chosen. If you wil know  
the causes, why god hath appointed, and ordai-  
ned that antichrist shal rise, and set vp his hor-  
nes, and beate doune the tru church, & stablishe  
his countrefaite priesthode, his kingdome of sha-  
nelinges, his mockerie, nonrie, and al his pope-  
rie, his false doctrine, and open beaslie errors,  
serch the scriptures. And if you find causes there  
expressed, see that ye reuerence in them goddes



wisedom, and righteousnes. As in dede some  
be there expressed, as I doubt not but you shal  
heare at large, whan our brother shal come  
to that place in the .2. epistle to the Thessal. I  
you find not al there expressed, or be not satisfie  
with thē, that be there expressed, crie out with  
S. Paule. O the depenes of the riches, of the  
wisedom, and knowlege of god &c. But yet  
there is one thinge more, that troubleth manie  
wittes now a daies, wherein perchance they  
maie be satisfied, or some what quieted, and that  
is, how it can be, that al thinges come to passe  
by goddes wil, and ordinance, & yet manie thi  
ges in the world be don against his worde, and  
against his wil. It is no meruail, if this be  
hard to vnderstande. For. S. Augustine graun  
teth, that it cometh to passe, by a wondrous, &  
unspeakable maner, that, that cometh not to  
passe beside goddes wil, that is don against his  
wil. But ye shal know, that whan men do eu  
il worckes, concerninge the faute, and vice of  
their actes, they do that, that is against goddes  
wil, but concerninge the end, and that, that god  
wil turne they: euil actes vnto, thei do the thi  
ges that god wil haue to be don. And there  
fore. S. Augustine saith, verie profoundly, &  
lernedly. These be the great, wonderful, and ex  
quisite worckes of god, that whan mannes, and

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angels nature had sinned, that is, had don, not  
that he wold, but that thei wold, euen by the sa  
me wil of the creature, whereby that was don,  
that the creator wold not, he fulfilled that he  
wold, vsinge wel euen euil thinges, as supre  
mely good him selfe, to the damnation of them,  
whō he iustly fore ordained to punishment, and  
to the saluatiō of them, whom he mercifully fo  
reordained to grace. For as touchinge them  
selues, thei did that god wold not, but touchinge  
the omnipotentie of god, thei cold no waie do  
it. For euen in this, that thei did against gods  
des wil, goddes wil was don vpon them. By  
these wordes he teacheth that though god ab  
horre mennes naughtie, and wicked dedes, yet  
thei comme not to passe besides his wil, and or  
dinance touching the end and vse of them. For  
he wil make mennes naughtie dedes, serue to  
good endes, and vses. And therefore the same  
autor saiethe againe. When in the last daie Christ  
shal come to iudge the world, than in the most  
cleare light of wisedō, it shal appeare, that new  
the faith of the godlie hath, how certaine, & in  
evitable, and most effectual goddes wil is, how  
manie thinges he can do, and wil not, but wil  
leth nothinge that he can not do, and how tru it  
is, that is sounge in the psal. Our god is in hea  
uen, he hath don, whatsoeuer he wold, which sh

rely is not tru, if he wold haue some thing  
don, and hath not don them. There is n  
than anie thing don, onles the omnipotent w  
haue it don, ether in suffringe it to be don, or  
doinge it himselfe. Hitherto. S. Augustin

And that you maie vnderstand, that he taketh  
goddes suffringe, for goddes ordinance, though  
god worke sondrie wies, some tymes by him  
seife, and some tymes by his creatures good, &  
bad, he goeth farther, & saierh more ouer. Ne  
theri sit to be douted, but that god doeth w  
in suffring to be don, what soeuer is don il.  
For he suffreth not this/ but by iust iudgement  
Though than those thinges, that be euil, inas  
much as thei be euil, be not good, yet it is good  
that not only good thinges, but also euil thin  
ges shuld be. For if this were not good/ that  
euil thiges also shuld be/ thei shuld in no wise  
be suffred of the almighty good i. god. To wh  
without doubte as easie as it is, to do what he  
wil, so easie is it, not to suffre, that he wil not  
to be don. Out of these wordes we lerne, that  
the diuine man. S. August. vnderstode, that al  
the thinges in the world comme to passe by the  
ordinance of god, and that goddes wisedō was  
such, that he saw it good/ that euil thiges shuld  
be, and his power such: that he cold turne those  
euils to good. Now lest anie man shuld thinke



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Pe here vpo, that god is the autor of euil, he teas  
cheth, that there is some thinge in mennes ac  
tes, not by goddes propre worckinge, but by his  
ordinance / to a certaine end, and by the propre  
worckinge in dede of Satan, and by mānes aw  
ne naughtines. For god wrought not naughti  
nes in Adams herte first, but ordained, that  
Satan moued with his awne malice shuld tur  
ne Adam to euil, & worcke naughtines in him  
thorough Adams awne faute. And that naugh  
tines al Adams offspringe, & posterite draw frō  
him. Now than after this sorte al men ar  
made / euil and ful of naughtie desires. God  
the gouernor of the world wil haue this naugh  
tines / that lurketh in mennes hertes / to be  
bewraied, and brought forth to light, whereby  
his awne wisdom, righteousness, and mercie  
maie be declared. So than he ordaineth that  
this man shal vtter in acte the lecherous desires  
that lie hidden in his herte, this his theuifhe,  
this his murtherous minde. And thus he or  
dreth al mennes euil actes, so that no thinge cō  
meth to passe beside his ordinance, but he is not  
the autor, and propre worcker of the euil, that is  
in mennes hertes. If he did worcke, and cau  
se an adulterous mind in a man, whose mind  
was pure, and innocent before, and than moued  
him to vtter the same in acte, and dede, he shuld

be the autor of euil. But if he worke not the  
adulterous mind, but finde the mind corrup  
te and defiled by Satan, and by the person him  
selfe, and th in ordaineth where, and whan, & what  
what endes the same shalbe made open to the  
world, he is not the autor, and worker, but the  
orderer, and disposer of euil. And in this  
matter thus vnderstanded, you shal know that  
al we, whom it hath pleased god to appointe to  
treate his word in this place, do agree. For he  
that said, that it was not goddes wil, that Adam  
shuld sinne, me't not simply & euerie waie / that  
it was not goddes wil, that Adam shuld sinne,  
but he ment, that thou hynge the sinfulness of A  
dams acte, it was not goddes wil, that he shu'd  
sinne, but thou hynge the end, and that, that god  
wold turne Adams sinfull acte vnto, he graunt  
eth that it was goddes wil, that Adam shuld  
sinne. This much I thought good to speake as  
forehand, bicause. S. Iohnes vision leadeth vs  
to a consideration of goddes prouidence, and or  
dringe of al thinges / that happen to the church  
in this later tyme: wherein we can not walke sa  
fely, oles we know the thinges, that I haue told  
you. Now to the texte.

And there proceeded out of the throne light  
nings and thōdringes and voices, and. 7. lam  
pes of fier burninge before the throne which be

the. 7. spirites of god ) These wordes in my  
opinion teach that al the thinges that ar don in  
the world procede out of goddes iudgement, &  
be the effectes of his spirite. When the min-  
des of goddes chosen be illuminated, & light-  
ned, whan the wicked ar fraied / & horribly strit  
fe with goddes threates, as it were with light-  
niges, whā goddes preachers thōdre against the  
corrupte maners of the world, whan thei send  
forth the swete voices of the gospel, whan they  
exhorre and comforte, breifely whan thei shew  
anie grace and vertue, al this proceedeth out of  
goddes throne, out of goddes iudgement, and  
these be the mighty worckes of his spirite.  
Whereby the providence of god is certainly set  
before vs in gouerninge the world. For by  
these special effectes, we must vnderstande the  
hole. For if anie parte of the world, and men  
nes doinges, be gouerned by goddes providens-  
ce, than al is gouerned by the same, sith there is  
no conuenience, nor reason why he shuld medle  
with parte, and not with al. For it agreeth  
nether with his goodnes / nor with his power,  
that he shuld leaue anie thing vnlofed to, & vn-  
gouerned. And therefore the scripture assign-  
neth the lest, and most contētable worckes that be  
don in the world to goddes providence, as in  
hewinge of wood, the fallinge of an axe frō the



helue, whereby a man is slaine. And in Moyses tabernacle not only the golden table, the golden cherubs, the golden arke, were made by goddes appointment, but also the gredirons, the dishes, the spones, and the snuffers, and such other base thinges. S. Jo. reciterh the chei worckes of god, thondringes, lightnings, and voices, to giue vs a light to see al the rest, and make a waie to entre farther.

And seven lampes burninge ) By these .7. lampes I vnderstand, the holie gost, and his sondrie giftes, and graces, which burne, ar quick liuelie, and busie in working, giue light, and coferre to goddes chosen without ceasing. This is Moyses golden candlestick, with seven candles burninge continually .

Which be the .7. spirites of god ) The seven lampes be, that is signifie, & represent the seven spirites of god. But how is it, that he attributeth to god .7. spirites. For we know that god hath but one spirite, and that spirite can not be diuided, and sondred in to partes .

Goddes one spirite is called seven spirites, because he is furnished with, seven, that is / with sondrie and innumerable graces. For seven in the scripture is a perfecte nōbre, and signifieth fulnes. So goddes seven spirites, is as much to saie, as goddes sevenfold spirite, that is

goddes spirite ful of al good gistes procedeth  
from goddes throne .i. is sent in to mennes her  
tes / and werkeih sendrie effectes in them ac  
cordinge to goddes iudgement.

And in the sight of the throne there was a  
glassie sea like Chrystal ) The sea is varia  
ble/and vnstable/ some tymes calme/& quie  
te / some tymes trouble some and raging / and  
therefore the world is expressed by it in the scrip  
ture / wherein there is much tossing and tur  
moiling/great vnstabilenes / manie wondreful  
chaunges/ and turnes . This sea is glassie.  
Glasse is also verie brittle / and maie signifie  
the frailtie of the world. But bycause the sea  
is afterward likened to chrystal / and that both  
glasse/and chrystal excelle in clearnes / I thinke  
ke that the sea is said to be glassie /and chrystal  
line/ bycause that al thinges / that ar dō in the  
world / ar open to goddes eyes . For as in  
chrystal there is not a thinge so litle, but that it  
maie be seen / so there is no thinge dō in the  
world so smal / as that it can escape Goddes  
sight and knowlege . This sea is before the  
throne/that is/subiecte to goddes iudgement,  
rule/and gouernment. And therefore fortu  
ne/and chaunce haue no place therein . No  
thing is dō incōsiderately / and at a venture.  
Men do not what they list / but their doinges

ur subiecte to Goddes throne. The Medes  
and Persians did not what they listed / nor put  
on weapōs w<sup>th</sup> they: arme deuise without god  
against the Babilonians / but as we haue in **Isa.**  
saie / the lord cōmaunded his sanctified. i. whō  
he had prepared / and he called his strōg val-  
iant soldiars / to exequute his wrath. Sennas-  
cherib the kinge of the Assirians did not what  
he listed against the people of Jerusalem. For  
god saide / that he wold put an hooke in his  
noscirels / and a bridle in his lippes / and bringe  
him backe / by the waie / that he came.  
Yea what soeuer he did against Jerusalem / he  
did by goddes appointment. For thus saith  
god in the .19. of **Isai.** O Assur / the rod of my  
furie / and the staffe of my wrath. I wil send  
him to an hypocritical people / I wil cōmaund  
him agāst the people of my indignatiō / to spoile  
le spoiles &c. Nabuchodonosor did not /  
what he listed / nor rose of himselfe without god /  
against Sion. For god saith in the .29. of  
**Isa.** to Dauids citie. I wil besege the / and as-  
saute the by towres / and raise vp heapes of  
erth / against the. And of the kinge of Babi-  
lō / he saith in the .51. of **Jerem.** Thou art my  
hammer / and weapōs of warre / I haue by the  
beaten deuncenatiōs / and destroyed kindōmes.  
I haue by the beaten downe the horse / and his



order &c. Seinge than that men ar subiecte  
to goddes throne / and do not what they list /  
but be his instrumentes scourges / hatchettes /  
and hammers / we ought patiently to sustaine  
our present affliction, and the great miserie of  
our countree. And we maie wel conceaue ho  
pe of conforre, and of better state, consideringe /  
that god hath also, an hoke in the nostrelles, &  
a snaffle in in the mouthes euen of the vnnier  
ciful oppressors of his seruantes in England /  
whereby he wil draw them another waye / and  
restraine theyr rage, whan he hath duly plaged  
the reprobate, & sufficiently chastised his chosen.

Only lette vs remoue the causes, of these our  
miseries, namely lothinge of goddes holie wor  
de, boilinge lustes, idle wantonnes, and greedie  
desires of wordlie thinges, & we shal see shor  
ly Phrao, and his furieus armie drowned in  
the red sea. And we that haue longe soung  
morneful songes, shal chaunge our tunes, and  
singe another while ioisfully with Moses, and  
Miriam. The lord is our strenght, and our  
praise, & he his our saluation, this is our god,  
and we wil magnifie him, our fathers  
god, and we wil aduance him. For  
this lette vs praie, to this lette  
vs saie, Amen, amen.

¶ After this lecture, it pleased the partie  
spoken of before, to make certayne  
argumentes against mine as-  
sertiō, whereunto here  
soloweth the  
aūswer.

¶ The third reading.

**M**y conscience beareth me witnes, tha-  
thorough goddes grace, and good-  
nes, I haue taught you the trut  
in this place, and that I haue spoken reuerentl  
of god, and his worckes. I am charged in de  
de with vnreuerent spech. But alas, wh  
shuld moue me to speake vnreuerētly of hī wh  
made me, whan I was nothing, who saue  
me, whan I was lost, who restored me to lif  
whan I was ded, who quited me, whan I wa  
to be damned, who raised me vp to heauen, wh  
I was to be cast in to hel / who hath fed m  
from my cradle, and than most plentiously, wh  
I was an orphane, who also I am certaine, ha  
deliuered me out of manie daungers, thaun  
dance whereof to procure, I had nether coun  
sel, nor purpose, nor thought, in whom no

being chased out of my countree, and banished  
from mine acquaintaunce, & known frendes,  
I finde swete comforte, and great plentie of ioy  
es/ euen in the middest of teares. But the  
maner of my speaking soundeth vnreuerently /  
though in my mind / I maie thincke reuerently.

If this be an vnreuerent speech, to saie, that  
it was goddes wil, and ordinance, that Adam  
shuld sinne, than this is an vnreuerent speech /  
to saie, that it was goddes wil, and ordinance /  
that the Iues shuld crucifie Christ, and that Jo-  
sephes brethern shuld sel him in to Aegypte.

But the holie gost saith / by the mouth of his  
holie Apostles / and primitiue church, that the  
Iues and the gētiles came together to do, what  
soeuer goddes hand, & purpose, had ordained to  
be don. And the same holie gost saith by the  
mouth of the right vertuous, and holie man  
Ioseph, you sent me not hither, but god.

Howbeit you must know, that whan we saie,  
that it was goddes wil, and ordinance, that A-  
dam shuld sinne, the meaninge is not, that god  
delighted in Adams sinne, or that god slowe  
Adams sinne, or that god was the prope cause  
se, or prope worcker of Adams sinne / but the  
meaning is, that it was goddes wil, that A-  
dam shuld sinne, thorough Satans enuie / and  
Adams owne faulte, not for the sinnes sake / or



in respecte of the sinne, but for the end that he  
wold turne the sinne vnto. And that the ho  
le matter, that I haue taught you herein is true  
I haue a sure ground. For the scripture tea  
cheth plainly, that al the thinges, that ar don in  
the world, ar gouerned by goddes wil. The  
testimonie of Salomon, is plaine, that God  
hath wrought al thinges for him selfe, euē the  
vngodlie, to an euil daie. And S. Paule  
speaking of goddes blinding, and reiecting of  
the Iues, and receauing of the gentiles to mer  
cie, pronounceth, that al thinges ar of him  
by him, and into him. Jeremie reprobuing  
the furious madnes of them, that denied gods  
des providence in his tyme, maketh this demōs  
de, with a stomake. Who is he, that saith, a  
thing is don, and god commaunded it not, that  
is to saie, ordained it not? The same Jere  
mie, when the king of Babilō purposed to inua  
de the Moabites, and being now in his ior  
naie, chaunged his purpose, and came against  
Jerusalem, crieth out. I know, lord, that mā  
nes way is not his awne, nether is it of man  
to gouerne, and to directe his awne steppes.  
And therefore Salomon saith also, that man  
nes steppes ar guided of god. And to teach vs  
certainly, that nothings commeth to passe by  
chaunce, and to remoue al matter of doubtinge

in this question, the same Salomon teacheth /  
that those things, wherein hap semeth most to  
haue place, procede out of the iudgmet of god.

Lottes, saith he, at cast in to the lappe, but  
the hole iudgement is from Jehoua. How  
eloquently, and how diligently, is this matter  
beaten in to mennes heades, in the propheties  
of Esaie? Where god, after that he hath shew-  
ed, that he wold raise vp king Cyrus, from the  
east, to beate downne Babilon, and to conquere  
manie nations, to the confusion of al Epicures  
babling bande, askeih this question. Who hath  
wrought, and don these things? And answers  
reth thereto himselfe. I Jehoua the first, and  
with the last, ani hu, I am he. And in the  
45. cha. I the lord, and there is no more, fra-  
ming light, and causing darcknes / making  
peice, and causing euil, that is, warre. I Jeho-  
ua do al these things. Truely al the places  
of the scripture, that teach, that god is the iud-  
ge, and gouernor of the world / teach that al  
things comme to passe by his wil, and ordi-  
nance. But this truth hath had aduersaries  
in al ages. For to goe no higher. S. Hiero-  
me, though he haue some sentences, that seme  
to make with vs, yet he hath one sentence, that  
putteth me out of doubte, that he halted, and  
went to much a wrie in this matter. For

writinge vpon one of the prophetes, he saie  
in mockage, that some ar so straite mainteine  
of goddes prouidence, that they affirme / th  
god knoweth, how maneflies, & gnattes th  
re be in the world, which he thincketh to be  
base a matter, for god to be occupied in. B  
how vnttrue this is, you know, that haue hea  
the lord Jesus / who is in goddes bosome, and  
knoweth al his secretes, affirme, that the hear  
of our heades ar nombred, and that there fa  
leth not a litle sparow vpon the erth, beside i  
wil, and ordinance of our heauenlie father.  
Neither maie you thincke, that god knoweth fl  
es, and gnattes, and litle sparowes with iro  
som tediousnes, which is found in man, bica  
se of his weaknes. And therefore whan th  
prophete Esaie speaketh of goddes prouidence  
how he brought forth the armie of heauen, th  
is to saie, the starres, & called euerie one by na  
me, saieith thus Why saiest thou Jacob / n  
maie is hidden from Jehoua, and my iudg  
ment shal passe from my god, that is to saie, god  
des ordinance extendeth not to me? Doe  
thou not know / that the eternal god Jehoua  
who made the vtter most partes of the erth, i  
not werie / nor selety tediousnes / or paine, &  
that his vnderstanding can not be serched out  
By these wordes Hieromes feare, that go



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aie, god  
Doest  
Zehoua  
erth, is  
aine, &  
ed out  
that god

Should be ouermuch vnsemely busied with so  
smal thinges, is proued fond, and superfluous.

Wel, such aduersaries the truth had than.  
Howbeit it had also as stronge maintainers,  
for. S. Augustine in the same tyme glorious  
ly, and inuincibly defended it, and to this daie  
he raigneth in it / as a mightie conqueror of al  
them, that dare hisse against it. The later sco  
le men, thought not altogether amisse of this  
matter. For thei saie, that al thinges com  
me necessarely to passe, not by the necessitee of  
natural causes, but by the necessitee of goddes  
ordinance, which thei cal necessitatem consequē  
tie. Some sophisters, that folowed afterwar  
de, delighting them selues in choplogike, & in  
braules, and vaine subtilties, labored on the  
therside to impugne the truth hereof. And in  
our tyme the popes peare of bastarde diuines  
Eclius, and Piggghius haue taken the same thi  
ge in hand. And not only papistes ar busie  
herein, but also some professors of tru religion,  
eithir bicause thei be preposterously feareful, or  
bicause thei haue wanton idle wittes. In  
this later ordre I compte the harriehardharti  
ans in England. In the the nombre of the  
first, I put Philippe Melanchthon, who in the  
beginning, was verie earnest, and free, but af  
terward when he saw, the peruersite of the ras  
C iiii

ging world, being a man naturally fearful, he  
beganne to giue place, and to beare with the p  
p stes in more thinges, than this. Some be  
I thincke surely, that he relented not altogether  
of feare, but partly to winne the weake, whose  
tendre yonge stomakes cold not broke so hard  
meate, at the first. For he is a right godlie mā,  
and studious to promote sincere doctrine by al  
meanes. Melancthon than standeth not  
plainly with vs, neither standeth he plainly a  
gainst vs. For if ye marcke his writings  
thoroughly, he impugneth, and beateth doune  
only this, that god is the auter of sinne, wher  
in no man dissenteth from him, saue the mad  
Manichees in old time, and in our tyme men  
like to them, the lost Libertines. I thincke  
wel, that there be some other good men, which  
to auoide the offense of vnlearned tendre eares /  
forbeare to speake plainly, what thei thincke in  
this matter. But Zuinglius, and Oecolamp  
adius, two lightes of the worlde, Martinus  
Lutherus, and Martinus Bucerus, men of in  
comparable knowlege, and lerninge, Petrus  
Martyr, and Ioannes Caluinus, of which two  
the first in sondrie sciences, and in present rea  
dines and liuelines of witte excellen al the mē,  
that we know in Europe, whether in eloquence,  
in handsome handlinge, and vnderstandinge of

the scripture, is a miracle to al men / euen to  
the verie papistes. Al these, by whom god  
hath most wondrefully renewed his truth in this  
later tyme, haue expresly, plainly, fully, and  
strongly not only affirmed, but also with most  
pithe and sound reasons confirmed the thinges,  
that I haue taught you in this place, & at this  
present rehearse vnto you. Now seing I haue  
spoken after the meaning, and maner of the ho-  
lie gost, and after the vnderstanding of most  
godlie / and most excellently wel lerned men, I  
trust you wil not thinke / that I haue spoken ra-  
shely, or vnreuerently of god, and his workes.

I haue chosen in dede purposely, to treat  
such places amonge you, as touch goddes pro-  
uidence in g'uerning the world, partly to con-  
forte my selfe, and you in this woful tyme, and  
partly to shew the inconsiderate wilfulnes of  
the harrihardehartiās, & such beggerlie doc-  
tors in England. Now some for exercise of  
lerninge / haue set them selues against me in  
this my trauail, of whō I nede not to be much  
asferde, for two causes. First because thei bring  
ge not with them bitternes of minde / nor ha-  
tred ether against me / or against the truth.  
Secondly because they fight with leaden swea-  
des. For against that / that I said for the the-  
row maintainance of goddes prouidence / that



it was goddes wil, and ordinance, that Ada  
shuld sinne / they make this faine reaso : Ada  
sinne was iniquitee, but god willeth none in  
quitee, ergo &c. I aunswere, that these lo  
gicians begile them selues, in douteful termes.

For to wil / hath a double signification.

For we maie be said to wil a thinge, whan we  
alow it, or delight in it. And so Dauides  
worde, lo kaphets, certainly signifieth, and  
shuld be thus englished : Thou art not a god  
that hath pleasure in iniquitee. And we  
maie be said also to wil a thinge, whan we de  
light not in the thige nor alow it, but ordaine  
to be do, for some purpose. If these men that be  
our aduersaries in disputing / not in meaning  
vnderstand by this word / to wil / that god de  
lighted not in Adams sin / nor alowed it / I  
saie we. And than they fight against their  
owneshadowes. But if thei meane / that  
was not goddes decree / and ordinance / that  
Adam shuld sinne, for another purpose I mea  
ne, than for the respecte of sinne, tha we saie  
they go aboute to pulle god out of his throne  
to spoile him of his power / and violently  
wrest out of his handes his office of iudging  
and gouerning the world. And thei ascrib  
weacknes to god. For they so teache, that thi  
ges be don whether god wil, or no. Th

Adam  
Adās  
one ini-  
these lo-  
termes.  
ion.  
han we  
dauides  
h, and  
t a god,  
And we  
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daine it  
that be-  
eaning/  
god des-  
d it / so  
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that it  
e / that  
I meas-  
we saie/  
throne/  
lently to  
udging/  
i ascribe  
that this  
The

second argument is, that god in forbidding A-  
dam to eat of the frute / doclared his wil to be,  
that Adam shuld not eat thereof. But if god  
had ben in wil, that Adam shuld haue eaten of  
the frute, that had ben a contrariete in god, er-  
go &c. To this I saie shortly, that god in de-  
ce by his commaundment, testified to Adam/  
what his pleasure was / and what he alowed /  
and againe what Adās dutie was to do towar-  
des him / but this letted not god to wil, and de-  
cree, that Adā thorough his awne fault, shuld  
do the thinge / that god alowed not in it selfe /  
but ordained to be don / for the ende / that he  
wold turne it vnto. Bycause god liked not/  
nor alowed Adams sinne, mighte he not there-  
fore ordaine it to be don for some good ende?  
Who hath giuen you such autoritee ouer god to  
cutte shorte his power, that he shal do no more  
than pleaseth you, or that you can be contente  
to iudge wel don? Lo how terrible these wea-  
pons be, which breake in spiners, before they  
comme to the stroke. But now commeth  
another mightie blow he that doeth the wil of  
god, pleaseth god, but Adam in breaking the  
commaundment of god, pleased not god, ergo  
he did not his wil. I praie you good fren-  
des, shuld Adam please god in doinge goddes  
wil, and ordinance with a faulte of his awne?

Senacherib did goddes wil, and ordinance  
in afflicting the people of Zerusalem, but by  
cause he did it, with a faule of his awne, god  
plaged him, for doing that, that he testifieth  
he had appointed him to do. If you can not  
perceave, how men maie do Goddes decreed  
wil / with a faule of their awne / impure it to  
your ignorance / and want of vnderstanding /  
& thincke it not by and by, to be false; that your  
measured witte can not comprehend. The  
next argument is like the forner / God reward  
ed not Adam with benefites / ergo he did not  
that goddes wil was to be don. I wil make  
the like reason. God rewarded not the Iues  
with benefites, for crucifinge of Christ, ergo  
it was not goddes wil / and ordinance / that  
the Iues shuld crucifie Christ. But yet the  
holie gost saith, that thei did, that goddes  
hand and purpose had foreordained to be don.

Pigghius the papist frameth the argumēt  
thus. Adam in sinninge, and the Iues in pro  
curing Christs death, did that god wold, and  
had ordained before to be don / ergo thei were  
not to be punished. For right vnderstanding  
hereof / ye shal know, that god / and wicked  
men / wil some times one thinge, but not af  
ter one maner. Adams wil was to sinne, and  
goddes wil was, that he shuld sinne.



But Adams wil was to sinne, bycause he wold  
be equal to god / in knowinge of good, & bad.

And goddes wil was, that Adam thorough  
his evne faute shuld sinne / to turne Adams  
sinne to good / and to bringe good out of euil.

The Iues wil was to put Christ to death / and  
godd's wil was / that his sonne shuld die.

But the Iues wil was / that he shuld die, by  
cause thei wold satisfie their malice, and cruels  
tie vpon him, and goddes wil was / that he  
shuld die, to ransome his chosen, and so to de  
clare his inestimable goodnes. Sainet Augus  
tine sheweth verie handsomely, how god wils  
leth the same thinge / with a good wil / that  
men wil, with a nauyhtie wil. An vnchristi  
an child willet the death of his father / who  
god wil haue to die. Thei both wil one thing,  
namely the death of the man, but they wil it  
not, after one sorte. For the vnchristie sonne  
willet it, to enioie his father goodes. God  
willet it / to conuert him out of miserie, if he  
be one of the chosen / or duly to punish him / if  
he be a reprobate. Is this vnchristie than wor  
thie to be rewarded with benefices, because he  
wold the same thinge, that god wold? Naie su  
rely. For he willed it vnjustly, to an euil pur  
pose, and god willed it iustly, to a good porpo  
se. Boies in scholes to practise their sophistrie,

make the argument, as handsomely, after this  
sorte. That wil, that agreeth with goddes wil,  
is good / the Iues wil agreed with goddes wil,  
for thei wold that Christ shuld die, and god also  
wold / that he shuld die, ergo, their wil was  
good. To this wise men aunswer, that the  
Iues wil agreed not with goddes wil, in al cau  
ses, and in al pointes, and therefore it was not  
good, but extremely euil. The argument the  
refore is nauwght. For it is deducted ex causa  
non sufficiente. i. of a cause not sufficient.  
But let vs peruse more of our aduersaries rea  
sons. God made man to immortalitie, ergo  
it was not his wil, that he shuld sinne, and die.  
I aunswer, that this is not an absolute speech,  
god made mā to immortalitie, but a cōditional.  
God made man to immortalite, if he wold ha  
ue persisted, and continued in the state, that god  
made him in. Whan Jonas saieth / yet. 40.  
daies, and Ninue shalbe destroied, this speech  
declareth not goddes secrete determinatiō, but  
what shuld folow, if thei did not repente.  
God saieth to Abimelech, hauing taken to him  
Abrahams wife. Lo thou shalt die for the wo  
man, whom thou hast taken. This semeth  
an absolute speech, but in dede it hath a secrete  
condition, which the scripture afterwarde expres  
seth in these wordes. Restore hir now to hyr

husband, if thou restore hir not ( see the condi-  
tiō expressed ) , know that thou shalt surely die.  
Yet there remaineth another reason, that wold  
make anie man to quake, if he had nether wit/  
nor sparcke of a mannes mind. If you graūt  
not cōtingentiam saie thei, than ye affirme, that  
al thinges cōme to passe by fatal destinee.

Here first I must tel you what cōtingens is.  
Cōtingens is that, which though it be dō after  
some certaine sorte, yet hath of it selfe, and of  
his awne nature, that it might haue ben other  
wise dō. As for exemple / Julius Cesar ouer-  
came Pōpeie. There is nothinge in the na-  
ture hercof, but that Pōpeie might haue ouer-  
cōme Julius Cesar. The legges of the lord  
Jesus of theyr awne nature might haue ben bro-  
ken. Than we saie, that manie thinges of  
them selues, and of their awne nature, be cōtin-  
gent, but touching goddes wil, and ordinan-  
ce there is nothing cōtingent in the world, that  
is to saie, nothinge in the world cōmeth to pas-  
se, other wise than he hath determined, and ord-  
ained. And so we saie, that Julius Cesar  
must nedes ouercōme Pōpeie, and that the leg-  
ges of the lord Jesus cold not be broken by rea-  
sō of goddes ordinance. But so we agree  
with the stoikes, that saie, that al thinges cōme  
to passe, by fatal destinie. Vsaie surely. For



those sode philosophers taught, that al thinges comme to passe by the copulatio of causes wrapped one in another. And they made god subiect to this ordre / and row of causes depending one vpon another, after such sorte, as Boetius deuised his chaine, whereunto he tieth Jupiter also. But we saie not, that al thinges comme to passe, for that the causes are so liked to gether, that one thinge necessarily draweth another, but bicause god hath thorough his secreete wil, and purpose, ordained al thinges so to be do as they be do. And we make not god subiecte to chained, and linked causes, but we make al causes. and al thinges subiecte to god.

This than that our aduersaries wold fraie vs withal, was nothing, but lighninge out of a basin.

After that I had gon this far, two other reasons of theirs, were brought vnto me, which though they maie be confuted, by that, that I haue alreadie said, yet I wil examine them, because I heare / that they acknowledge most strength to be in them. The first is this. If it had ben goddes wil, that Adam shuld sinne, than Adam shuld haue wanted free wil / but god gaue him free wil / to fepe his commaund in it, if he wold, ergo it was not goddes wil / that he shuld sinne. This reason shineth to

them, as it were gold, but in dede it is but gyl-  
ted latyn. For goddes wil / and ordinance let-  
ted not, but that Adam shuld do frely, and wil-  
lingly without compulsion that he did, neither  
did Adam sinne, thorough want of free wil, &  
natural strength. If anie did affirme / that  
god compelled Adam to sinne, than complaint  
might be made that Adam wanted free wil.  
And a reason might be framed against vs vpo  
Adams free wil. But if god ordained, that  
Adam shuld sinne, without compulsion / thro-  
ugh his awne faute, and abuse of his free  
wil, than this reason hath no maner of force,  
and the complainte is made without cause.  
But you wil saie, that there was no fault in A-  
dam / if that were necessarily to be don, that he  
did. I denie the consequence. For if he did  
willingly breake goddes commaundment, as it  
is euident, without compulsion / there was a  
fault great enough in him. The diuel doeth  
those thinges necessarily, that he doeth / and  
can not choose but do them, yet bycause he do-  
eth them willingly without compulsion / thro-  
ugh the rage of his nauyhtie wil, he is iust-  
ly to be damned. So though Adam did that  
must nedes be don, yet bycause he did it with-  
out compulsion, thorough a manifest fault of  
his awne, he deserued damnation. For it is

not al one to do a thinge of necessite, and to do  
a thinge of constraint. For god doeth good  
necessarely, and can not do otherwise, and yet  
he doth not good constrainedly. The diuel/  
as I shewed you doth euil necessarely, and can  
do none other, and yet he doeth not the same co  
strainedly, but most willingly. And thus ne  
ther man, nor diuel can excuse their faulte, by  
goddes ordinance, and by uecessitee. For gods  
des ordinance copelleth nether man, nor diuel,  
to do il, and so leaue a place to their awne fau  
te. For thei do that thei most desire, and wold  
do none otherwise to choose. If men wil see  
this, thei must put of the old spectacles of fleshlie  
bleared eyes, and desire of god a new sight, and  
to be made aegleeyed of him. Heare now  
the seconde argument. Sinne, and death, came  
in to the world by the ennie of the diuel, and  
the naughtie concupiscence of Adam in trans  
gressing goddes commaundment, but the en  
nie of the diuel, and the naughtie concupis  
cence of Adam, were contrarie to goddes wil/  
ergo it was not goddes wil, that Adam shuld  
sinne. I graunt that Adams naughtie con  
cupiscence, and the diuels ennie, ar contrarie  
to goddes wil, if you meane by goddes wil, that  
god neuer allowed, ether the diuels ennie, or  
Adams naughtie concupiscence. But wil



you saie this / death camme into the world , by  
the enuie of the diuel , ergo it was not ordained  
by god : Who than ordained death , whether  
god wold or no ? Did god / as Esaie teacheth  
ordaine gehenna , from yester daie , that is to  
saie , from eternitee , and not death ? As death  
than came not in to the world besides goddes  
ordinance , and yet god delighteth not in death ,  
as it is only death , but as it is the iust punish-  
ment of sinners , so sinne camme not in to the  
world besides goddes ordinance / and yet god  
delighteth not in sinne , as it is sinne / but in  
that , that he wil turne sinne vnto . You ha-  
ue heard the reasons , that thei thincke maie be  
made against me , heare now how thei dissolue  
my reasons , made against them . In which  
matter thei feately discharge them selues , of o-  
uer much labor . For thei medel but with o-  
ne of myn , thother that thei saie is myn , cam-  
me out of their awne shoppes , and was neuer  
made by me . To shew that Adams sinne , ca-  
me not to passe , besides goddes ordinance , I al-  
leged this sentence of S. Augustine . Euen in  
this , that thei did against goddes wil , goddes  
wil was fulfilled vpon them . These wordes ,  
saie thei , make against your assertion . For Au-  
gustine saith that the angels apostates , & A-  
dam did that , that god wold not . But I

praie you, what saie thei to this, that. S. Augustine saierh, that by the same their acte, goddes wil was fulfilled vpon them? Here thei giue them selues, and vs leaue / and space enough, to breathe. Thei cutte the band in sondre, where the knotte is not, as for the knotte it selfe, thei neuer touche, & yet wold haue men to weene, that thei haue verie wel loosed it. The argument, which thei forge them selues, & faine to be myne, is this. Nothinge can be do in the world besides the wil of god, sinne is a thinge, ergo it is not don beside the wil of god.

In this argument, thei denie the minor, & saie that sinne is nothing. If I shuld haue made a syllogisme, I wold haue framed it after this sorte. Nothinge in the world is do besides goddes wil, and ordinance, that Adam sinned was a thinge don in the world, ergo it was don by goddes wil, and ordinance. In the minor, whan I saie, that Adam sinned, I meane Adams sinful action, and dede, and, not the qualitee only of Adams minde, but in their minor / sinne signifieth only a qualitee / & not an action. Howbeit I maie also saie truly of Adams sinne, meaninge the qualitee, or what soeuer you wil cal it, that it was not in him, besides goddes wil, and ordinance, though god caused it not, & than frame the syllogisme after

this sorte. Al that was in Adam, was in him,  
by ~~goddes~~ goddes wil, & ordinance, but sinne  
was in Adam, ergo it was in him by gods  
des wil, and ordinance. For it is not al one/  
to saie, that sinne was in Adam by goddes wil  
and ordinance, and to saie, that sinne was in A  
dam, by goddes propre workinge. The first  
saiyng is verie true, and ascribeth no faulte to  
god. The seconde is verie false, for it ascrib  
beth the faulte of Adams fal, to god, from  
which affirmation, I most earnestly abhorre.  
And I wold to God I might be once halfe so  
far from other faultes, as I am far from that  
frantike imagination, and droncken dreame of  
diuellish men. Where thei saie, that sinne is  
nothinge, you shal vnderstand, that in scoles  
this word, nothing, is taken two waies, for  
nothing negatiuely, and for nothinge priuatiue  
ly. To saie, that sinne is nothinge negatiue  
ly, is open blasphemie. For so men shuld be  
damned for nothinge at al. But thei take this  
word, nothinge, for nothinge priuatiuely, and  
teache, that sinne is a priuation, and absence of  
righteousnes / which is a destruction of nature,  
for which god abhorreth the creature, that  
is defiled therewith. I graunt thei meane  
so, and teach so, and so meaneth. S. Augustine  
to, but seinge the vnlearned can not make a differ



rence, and distinction of nothinge negatively,  
and nothinge priuatiuely, nor can wel vnder-  
stande what priuatiō is, though thei be taught,  
that darcknes is the priuation of light, & death  
of life, our aristarches shuld leaue those termes  
to scoles, and teach the people, as the truth is,  
and as thei maie easely vnderstand, that sinne  
is a qualitee repugnant, and contrarie to gods  
lawes. For thei ar better acquainted with  
this word qualitee, than with this worde pri-  
uation. And logicians permitte, that priua-  
tions shalbe referred to the same predicament/  
that those thinges be in, whereunto thei ar cō-  
traries. As for exemple, darcknes is contra-  
rie to light / and light is a qualitee, therefore  
darcknes shalbe referred to the same house.  
So sinne is cōtrarie to righteousness / & righ-  
teousnes is a qualitee, therefore we shal putte  
sinne in the same predicament / and row, that  
righteousnes is in / & saie, that sinne is a qua-  
litee / whereby mannes nature is corrupte / &  
marred, and so made worthie to be cast awaie/  
and condemned of god. But now these good  
men leaue their reasoning, & giue vs good cō-  
sel. For thei bid vs be warie, and forbear to  
speake such thinges, as the wicked maye turne  
to euil. But so we shal cease to preache  
the mercies of god. For wicked men turne

that to euil . For the papistes saie , that by preaching of goddes mercies / we encourage men to sinne . And some wicked men perchaunce take occasion thereby in dede , to sinne the more boldly . But thei plaie the sophisters and take non causam pro causa . For the verie cause in dede of mennes corrupte behavior is their inward boiling sinful lust , and not our preaching .

Wherefore we maie not forbear to speake the truth , bicause euil men can wringe thinges to euil purposes . But now lette vs comme to the lesson , that these good scolemasters haue giue you , whereby ye ar taught to ouerthrow shortly , and without sweate , whatsoever we can allege / for the maintenance of our sentence .

For whan it is said , that it was goddes wil , that Adā shuld sinne , you must saie , that god suffred Adam to sinne , and so forth . But thesesufferers / that turne al goddes doinges , in to suffringes / preately suffre them selues to be begiled , if thei weene , that manie wil streight waie beleue them . For shal we saie , that god suffred the Iues to conspire Christes death / whan the holie gost saieth , his hand foreordained it : Whan Micha saieth to Ahab . Lo the lord hath given the spirite of liyng in to the mouth , of al thy prophetes / is that nothings els but god hath suffred thy prophetes to lie :

Whā god biddeth the liyng spirite to go, and to  
deceauē Ahab / I trow / he doeth more / than  
suffre him to go. I saie not this, as though  
this word suffringe might nowaie be ascribed  
to god, but I saie, that thei ar euil scolemasters /  
that teach you to turne al goddes doinges in to  
suffringes, and yet teache you not in what sense,  
you shal take the word suffringe. For suff-  
fringe is taken sondrie waies. We maie suf-  
fre a thinge with our wil, and we maie suffre a  
thinge against our wil. He suffreth also a thing  
to be don, that meddleth not at al with the mat-  
ter. And he suffreth a thinge to be don, that  
is contente, and agreeth, that it shal be don.

If thei saie / that god sufferd Adam to sinne,  
as one that wold not medle with the matter /  
that is plaine sacrilege, and robbeth god of  
his honor. If thei wolde signifie in sayng /  
that god sufferd Adam to sinne, that he was not  
the propre worcker, and autor of his sinne / but  
ordained Adam to sinne, by Satans propre  
worckinge, and his awne faulte, than thei mea-  
ne, as we meane. And than their meruail-  
ous high lesson is vanished in to smoke.  
Now to make at ende, thus I trust you see that  
I stand vnwounded, and vnhurte against these  
soze blodie blowes. If anie man thincke, that  
I haue ben to quicke against them / that be ad-



nersaries in wordes, and not in meaning, lette  
him considre, that I have not had respecte to  
them only, but also to the papistes, which cr=

nestly vse the same weapons against vs.  
And further, bycause I trauail to mainteyne  
the glorie of my god, which shineth to the da=

sellyng of wicked mennes yes in the hole  
gouernmēt of the world, I thought

good to vse some quicknes /

and liuelines of wor=

des / to awake

the dulnes

of my hearers.

God our most mercis

ful lord, and farther encrease

the knowlege of his prouidence in

vs al, arme vs with patience in these mi=

series, and confirme in vs, the hope of a better  
state. Amen, amen.



¶ An exposition of these wordes ( Leade vs  
not in to tentation. ) made by Bar. Traheron,  
lōge before these former lectures, & now  
added hereto, that you maie know,  
that he neuer saide nor thought  
that god is the autor of  
sinne, as some most  
falsly, and vn  
godly,  
wold haue men to weene.

**L**ead vs not &c. ) God tempteth, and  
trieth men sondrie waies, and to sondrie  
endes. First to beginne with his awne,  
whom he chose in Christ Iesus, and prepared  
to euerlasting life before the fundations of the  
world were laied, he tempteth and trieth them  
to sondrie endes, namely ether to make theyr  
vertues which he him selfe hath wrought in  
them; to shine forth more clearly, or to open  
their shame, and nauoghtie corrupte nature/  
that so afterwarde thei maie liue ī greater wari  
nes, and feare of god / and more earnestly desire  
his helpe, knowinge better their awne wicked  
nes. To the ende, whereof, we spake first,  
he tempted Abraham, & Job to bringe, I mea  
ne, their vertues to light, and to make them

more certainly knownen. To thother ende, he tempted finge David, and. S. Petre, and manie other, not vterly to destroe them, but to humble them / to teach them to know, and abhorre their awne wickednes, and to sele more certainly, his great goodnes, and mercie.

And though god use this temptation to the profite of his chosen, yet thei ought to praie, that thei maie not salin to it. For though it be so, that god of his great goodnes, maketh our naughstines to turne to his glorie / and our welth, yet the godlie ought to abhorre, to committe anie thinge / whereby their god is insly offended.

But you wil saie / if he be offended with those our dedes / why bringeth he vs in to them?

With our dedes he is surely offended, but he is delighted with that, that he bringeth to passe by them, namely with our humilitee, with our better knowlege of our awne weafnes, & with our more warie walking afterwarde in due feare of him. This tentation, in to which God bringeth his electe / endureth but a time.

But he bringeth some in to a perpetual tentation / vterly giuinge them vp to Satan, & hardening them in wickednes for euer. The godlie do not praie / that thei maie not be led in to this temptatiō. For thei haue a sure confidēce, that thei ar goddes children. For otherwise



thei might not cal him father . And if thei  
thincke , that thei be goddes children, thei must  
thincke / that thei be goddes chosen . And by  
cause thei be goddes chosen / thei must thinke,  
that thei can be nomore damned / than god can  
cease to be god. For who he hath o<sup>c</sup>e chose, the  
he hath chosen for ever . Neither can he repete him  
of the thinge, that he hath once purposed / nor  
chaunge his purpose. For that shuld argue so  
me imperfection in him / which can not be in  
the diuine nature. Wherefore the godlie ar  
out of daunger , and feare of this tentation.  
For thei beleue not only that god is their father,  
but that he wil ever be thei<sup>r</sup> father . For he  
is father to none , sauing to those, whom he in  
fallibly chose before the foundations of the world  
were laied , whom in tyme he giueih to his son  
ue to be saued / and preserued for ever . For  
noman can take them out of his hande, & tho  
se that comme to him , he casteth not out .  
Wherefore sith noman , nor diuel can take them  
out of his hand by force / and sith he hath no  
wil to cast them out / thei ar safe / and sure for  
euer . But here riseth a great difficulte . For  
it semeth vniust, that god shuld leade some in to  
temptation , and harden them / and giue them  
vp for ever to sinne / and yet punish the for their  
sinnes . Nevertheless we saie , that god lea

deth in to temptation / not only whereby mennes  
vertues ar brought to light, or their weaknes  
uttered / to their welth, which happeneth to  
the chosen, but also whereby they ar hardened /  
and made stiffer in their wickednes / and giuen  
vp to sinne, which happeneth to the reprobate.  
And that this is so, the scripture teacheth plain  
ly, where we haue, that god hardened Phara  
os herte / and gaue vp idolatres to shameful  
raging lustes, and where it is said, to the prea  
cher of the gospel. Go, and engrosse the her  
tes of this people, make dul their eares, stoppe  
their eyes, that they se not / with their eyes  
&c. Certaine writers, bycause they can not  
see how this maie be don iustly / alter the toun  
ge of the holie gost, and for lead vs not / they  
saie, suffre vs not to be led / and where god saie  
eth / he hardened Pharaos, they saie, he suff  
red him to be hardened. And so in teaching  
the holie gost to speake, they thinke, that they  
haue auoided al absurditee, and inconueniencie.

But so in dede they auoide one inconnue  
nience with another, yea with an inconsten  
ce / they tunne from the truth. Other better  
lerned saie, that god is greater, than mennes  
reason, so that it is no meruail, if we can not  
see his iudgements thoroughly. For often  
tymes / the deuises of verie wise men, seme vs

iust, and vnwise to vs at the beginninning, &  
yet whan we see the issue, and end of them, we  
ar compelled, to confesse / that those thin-  
ges were righteously don / that we at the first  
thought to be folish. So whan we shal entre  
in to goddes sanctuarie, and se god, as he is/  
we shal perceaue that he neuer did anie thinge/  
vniustly, or vnreasonably / but that he hath delt  
with al men according to the vter most point  
ether of equitee, or of mercie. Al this is ve-  
rie truly spoken. Now be it, I see not, but  
that euen in this life, we maie see good, and iust  
causes; that god shuld harden the reprobate/  
and leade them in to this baleful temptation.  
For ar not they worthie to be hardened? And  
what vnrighteousnes is it, to harden the, that  
ar worthie to be hardened? For you must vn-  
derstande, that whan the scripture saith, that  
god hardeneth men, the meaning is not / that  
thei were soft before, and that than god harde-  
ned them / for whan were thei soft? But the  
meaning is, that god maketh them harder.  
And that is iustly don. For their former hard-  
nes deserued to be made harder. In dede if  
thei had ben soft before / and than hardened by  
god, there had ben some place left to a cōplaint.  
But if god punish their former hardnes, with  
more hardnes, he dealeth with the, most iustly.



This beinge considered / that the reprobate  
ar neuer soft, but euer hard, as it is euident, I  
see not so great difficultie in the matter. For  
why shuld not god harden them / that ar wor-  
thie to be hardened / by reason of their former  
hardnes? Why shuld not god leade them in  
to perpetual temptation, and giue them ouer  
for euer, that ar worthe to be led in to perpetu-  
al tentation, and to be giuen ouer for euer? If  
anie man wil saie, that it is goddes faulte, that  
he softeneth not al men, lette him shew, that god  
first hardened al men. If al men first harden-  
ed them selues / what shal constraine him to  
make the soft againe? If he wil, he sheweth his  
mercie / if he wil not, he sheweth his righteous-  
nes. But who shal cōpelle him to shew his mer-  
cie, where he mase shew his iustice? If then  
he harden, he doth iustly, if he soften, he doth  
mercifully. By knowlege heredof, the godlie  
shal haue this profite, that thei shal much more  
haue in reuerent admiration, the exceding gre-  
at goodnes of god, when thei shal consider  
that he vouchsafed to take them in to the num-  
bre of those, whom of his mercie he wold soft-  
en where of his iustice he might haue hardened  
them for euer. Thus I trust, I haue shew-  
ed you inst causes, why god hardeneth some, &  
leadeth them in to such tentation, as bringeth

with it everlasting destruction. Nowbeit I  
denie not / but that in manie wordes of god /  
before we can iudge rightly, we must tarie, vntil  
we maie see theiſe altogether, and not by peeces.  
For there be manie thinges amonge vs  
herein this world, which we ſhuld iudge il fa-  
uored, if we ſhuld ſee but peeces of the, which  
being ſeen together, ar moſt comelie, and be-  
autifull. So if we wil ſee the decent, and  
comelie ordre of goddes doinges, we muſt ta-  
rie, til we maie ſee the hole bodie together, and  
not a legge in one place, & an arme in another a  
mile of, and the head, as far diſtant. But  
we maie not paſſe thus from this matter. For  
there be ſome ſentences of the ſcripture, that ſe-  
me to impugne our ſaiynge, and to teach partly  
that god tempteth no man, partly that he temp-  
teth noman to vtre deſtruction. Touching  
the firſt. S. James ſaith, lette noman, when  
he is tempted, ſaie, that he is tempted of god.  
For as god can not be tempted of euil, ſo he tem-  
peth noman. But euerie man is tempted, whi-  
le he is drawen awaie, and baited with his awn  
deſire. To this I ſaie, that S. James meaneth  
plainly, that god tempteth noman, as the au-  
thor and worcker of ſinne in him. For god can-  
not put euil in a mannes herte, and than ſtir-  
reth hym to committe that euil in acte, that he

hath caused and wrought in him, but where as  
man is euil of him selfe / thorough Adams fal,  
and ful of vices, by his awne corrupte nature /  
god stirreth him to vtter those secreete sores, not  
that god made, but that man had / by corrup=  
ting, and poisoning his nature, which god at  
the beginning made good. So it is tru, that  
god tempteth noman to euil, which he hath not,  
but god maketh him vtter the euil / which he  
hath / and as it were, pulleth the adder out of  
his hoale. And who cā saie that, that is not wel,  
and iustly don? After this vndrestanding I ta=  
ke .S. James wordes. For I wil not make  
hī to sette his head, and to rīne against the eui=  
dent scriptures. For who hath not red these  
wordes, in the .24. of the .2. boke of kinges. God  
des anger encreased against Israhel / and he stir=  
red vp Dauid against them, to saie, go, and nō=  
bre Israhel, and Iehuda. For by that acte / as it  
appeareth, Dauid greatly and iustly offended  
god / and brought a sore plage vpon him selfe /  
and vpon the people. For Dauid surely would  
trust in the multitude of his people, leauinge the  
confidence / that he ought to haue had in God  
only. Therefore the scripture saieth, that god  
stirred him to nombre his people / to make his  
naughtie distrust in god known, and to punis=  
he the people which had offended him with os



their finnes. Howbeit god was not the author /  
and worker of Dauides distrust, nor of the peo-  
ples sinne / but moued Dauid to shew forth  
that / whereby al the world might se, that god  
iustly punished him. Againe we haue in the  
12. of the 2. booke of kinges, these wordes. Be-  
hold, saith god, by the prophete Nathan, to Da-  
uid after he had committed abominable adulter-  
ie, and slaine innocent Urie, I stirre vp euil  
vpon the, out of thine awne house, & I wil ta-  
se thy wiues in thy sight, & deliuer them to thy  
neighbor, and he shall lie with thy wiues / in  
the sight of this sunne. For thou hast wrought  
in secrete, but I wil do this thinge before al Is-  
rael &c. Now though it came to passe by gods  
ordinance, that Absolom laie openly with Da-  
uides wiues, yet it is plaine, that god wrought  
not in Absolom that vile adulterous minde, but  
vsed that nauyghtie minde, that Absolom had,  
to punish Dauides shameful adulterie, & mur-  
der. Touchinge the seconde matter, that god  
tempteth noman to euerlastinge damnation, so-  
me allegge the prophete Ezechiel, where god sai-  
eth. I wil not the death of a sinner, but rather  
that he shall turne, and liue. And. S. Paule to  
Timothee. God wil haue al men to be saued.

To these scriptures, this is myn answer.  
Where god saith in Ezech. that he wil not the

death of a sinner, we must vnderstand it of those  
sinners, whom he hath chosen before the be-  
ginninge of the world to be conuerted, & to li-  
ue. For it is euident by .S. Paule that god hath  
some vessels of wrath, or dained to destructiō, &  
therefore he giueth the vp for ever to wallow in  
their sinnes, and in them punisheth one sinne  
with another. If anie mā thife it vniust, that  
god shuld ordaine some to destructiō, & punish  
sinne with sinne let hī speake, that thei were not  
worthie / to be ordained to destruction, and to be  
so punished. God than wil not the life, and cō-  
uersion of those, whom he hath appointed to  
destruction. For than his wil shuld be against  
his owne decree. Wherefore, as I said, we  
must vnderstand, that he willet the life, and cō-  
uersion of them, whom he hath appointed to sal-  
uatiō / & of none other. For when saint Luke  
saith / that as manie beleued, as were appoin-  
ted to euerlastinge life / he teacheth thereby, that  
the rest, which beleued not, were neuer appoin-  
ted to euerlasting a life. And who can saie /  
that it is goddes wil to saue anie / besides his  
owne appointment? If anie man wil take  
these wordes, god willet not the death of a sin-  
ner, for god delighteth not simply and absolu-  
tely in the death of a sinner, but for a certaine  
respecte / the hebrue word, kaphets, which Eze-

chiel vseth is, shal fauor & helpe their vndersta-  
ding. I know I dede what maner of obiection some  
rauinge vnlearned spirites make against this vn-  
derstanding / but it maie be assone cōfuted / as  
reherfed. For thei saie, that god willeth no-  
thinge, wherein he delighteth not. For wil  
saie thei, being a power of the mind, which hath  
hir free working in choosng, and desiring / or  
in refusing, and not willing, willeth nothinge  
but that wherein it delighteth. These scellie  
soules can not make a difference betweene wil-  
ling of a thinge for it selfe, & willinge of a thi-  
ge for a certaine purpose, and not for it selfe.  
If their sayng were tru, men in a iēpest might  
not cast their goodes in to the sea, for sauing  
of their awne lyues, onles thei delighted in the  
losse of their goodes. Judges might not wil  
theues to be hanged / onles thei delighted in  
their hanginge, and so the first poore men shuld  
be verie noddies and al iudges plaine murthe-  
rers. Yea so thei affirme that god cold haue no  
wil that his sonne shuld be tormented, onles he  
delighted in his torment. And than thei saie  
either / that Christ was crucified whether God  
wold or no / and against his decreed wil & or-  
dinace, or els thei assigne to god, that Iabhorre  
re to dre for the falsnes of it, and abominati-  
on. But we wil combre our selues no farther



with such dotinges, of brainsicke men.

Toucinge the wordes of Ezechiel thei mate  
be also shortly thus vnderstanded, that goddes  
wil is not / that anie sinner conuerted / and  
repentant / shal die. Where Sainct Paule  
saith, that god wil al men to be saued, he fighteth  
not against himselfe, but meaneth that god  
hath chosen some of al sortes, and states, whom  
he wil bringe to the knowlege of his truth.  
But bicause we cannot know certainly which  
thei be, S. Paule biddeth vs praie for al sortes  
of men, for kinges / and noble men, which yet  
some farthiest fro god, and godlines. For god  
amonge al sortes of men, hath some whom he  
wil saue. And this is no new exposition /  
though new men vse it. For this is an old  
worde, and wel known sentence. *Distributio  
est, non pro singulis generum, sed pro generi-  
bus singulorum, quia de qualibet conditione ho-  
minum aliquos predestinavit ad vitam.* Which  
wordes teach that goddes wil is to appointe to  
life, and saue some of euerie sorte, and conditi-  
on, and not euerie one of al sortes and conditi-  
ons. And surely it is mere madnes, to saie,  
that god wil saue more, than his sonne wold  
praie for. The wordes of his sonne / whose wil  
agreeth with the fathers in al thinges, ar wel  
known. I praie not for the world, saith he, but

for those, whom thou hast giuen me. Why it  
is not goddes wil / to saue al, I know not tho-  
roughly / that it is not his wil I know, and I  
know that whom soeuer he condemneth, he cō-  
demneth iustly. And herein I appeale to the  
cōsciēces of al men. For noman liuinge in the  
world, can auoide, but that he shalbe cōstrained  
to graūt, that there is in him most iust matter,  
and most iust causes of damnation. For al men  
ar defiled with sinne, & sinne was not in them  
by their creation, but thei pulled it vpō them, &  
wrought it in them selues, declining from their  
first state. So al men ar worthe, to be left in  
the puddel of the filthie sinnes wherein thei ha-  
ue willingly drowned them selues, & in the end  
to be damned. And so god is iust, if he giue  
them ouer in this life to the wickednes, whereof  
the verie cause, and roote is in them selues, by  
their awne procurement, & if he appoint them  
to everlasting punishment after this life, which  
thei haue iustly deserved thorough their manie-  
fold horrible offences. Now I wolde tarie  
you no lōger, sauinge that as often as we speake  
of this matter / rude men rush in / and thincke  
to roote vp al with their twifold snouttes. For  
if it be so that, god hath al readie foreappointed  
whom he wil saue, and whō he wil condemne,  
than saie thei, preachinges and exhortations be

vaine, and superfluous, and it skilleth not how  
men liue. For the reprobate can no waie be sa-  
ued, and the chosen can no waie be damned.

Hereunto the godlieshal aunswer, first that it  
is not superfluous to preache to the reprobate/  
for thereby their damnatiō is made iuster, and  
thei ar driuen farther frō al excuse. And to the  
chosen it is right fruteful. For thereby it pleas-  
seth god to awake their slepie sluggishnes, & to  
quicke their dul mēbres. For god worketh two  
waies in them, by his spirite within, & by his  
worde without. By his spirite he lighteneth  
their darcke mindes, and new frameth their cro-  
fed hertes. By his word he spurreth them for  
rewarde / & inflameth them to desire, & to seke  
newnes of life. If than god wil vse his worde  
as an instrument, whan he wil shew the effica-  
cie, & mightie workinge of his hand, with  
what face can anie man saie, that preaching is  
superfluous to the chosen? If god wil that waie  
prepare them to his farther working in them/  
shal anie man forbidde him, to vse the meane/  
that semeth good to him? Secondly / where  
thei saie, that it shal not stil how men liue, we  
wil desire them to vnderstand / that the re-  
probate, thorough their wicked life, & heaping  
of sinne vpon sinne make their damnatiō and tor-  
ment more greuous. And as for the chosen thei



studie not in dede to liue wel, that thei maie wis  
ne heauen, but thei studie to liue wel, bicause hea  
uen is alreadie theirs. Thei labor not to make  
thē selues goddes childre thorough good worcs  
fes, but bicause thei be goddes children there  
fore thei worcke wel. Thei saie not bicause we  
ar alreadie saued, we wil do no good worcs, but  
thei saie, bicause we ar saued therefore we wil  
studie to do good worcs, and to shew our sel  
ues thanckful to him / who of his only mercie  
hath saued vs. For thei know that thei ar appoi  
nted to goddes Kingdome, & saued to this ende, that  
thei shuld glorifie their heauenlie father thro  
ugh good worcs, & be fashioned after the i  
mage of his sonne, & not to wallow themselves  
in filthie lustes, but to liue in puritee, & holines  
before god their saueor, who renueth, & refo  
meth al those with his holie spirite, whom he  
hath foreordained to enioie his Kingdome euerlas  
tingly. Wherefore these wild bores weare their  
tuskes to maine against this adamant, which maie  
be bitte, but neuer hurte. This much I  
had to saie to you at this tyme, gi  
ue god the glorie. Amen.

This note, .i. standeth for, that is to saie.  
In the end of the .2. reading for, let saie, reade/  
let vs saie. Anno .1558.

